1:Williams E,G-5 (1923-1925) 1930
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The more engrossing pastime of war, one is still happier to say, is now a thing of the past. The Orokaiva are a high-spirited and warlike people, and at no very distant date were frequently engaged in raiding, killing, and eating one another; and life in those times must have involved an anxiety, but also an alertness which are now entirely absent.

Nevertheless, the Orokaiva still loves the appearance of battle—perhaps more, indeed, than he ever loved its deadly realities. No sight is more typical of the people than that of the constantly recurring *esu*, sham-fight or hostile demonstration, with its charge and counter-charge, the forming in line of the warriors, crouched behind their shields and with spears in readiness. Such a demonstration is likely to occur whenever one group of clans enters the village of another, whether to accept hospitality or upon some business such as that of obtaining the bride-price of one of its daughters. On such an occasion one may always hear fierce harangues and altercations, the speaker running back and forth between the two parties, pausing before his auditors and brandishing his spear-point at their very throats. When he retires one of the opposite faction will assume the role of abuse and threatened violence. As a rule this will all pass off in friendliness unless perhaps some man lose his temper in earnest at the resuscitation of some especially bitter grievance, or as sometimes happens, the inflammatory taunts of an old woman, armed aggressively with her long quarterstaff, set the whole in a blaze. Then the sham fight turns into a real *mêlée* in which blows of spear and club are dealt with great freedom and received for the most part safely on the shield. But still the restraint of modern times will prevail. The village constable (unless he has forgotten his office in the heat of the moment and is already wielding a spear) dashes forward with his jangling handcuffs prepared to make an arrest—most likely no doubt on the side opposed to his own, the uproar dies away with nothing worse than a few cuts and bruises, and the business and hospitality of the day will even go on as if nothing had happened. Such friendly bouts as these are all that remain of the fighting days of the Orokaiva.

2: Williams E, G-5 (1923-1925) 1928
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754 or cohesion as among the Orokaiva, one cannot expect to see any central authority which could enforce the law, even supposing such a law could be said to exist.

A spell of dry weather about Wasida was long enough to warrant the suspicion of sun-making magic. The guilt was laid at the door of one Horova, who, it appears, accepted the challenge, admitted or pretended that he was making the magic, and averred that he was not afraid of the people of Wasida. It was said that once Horova bathed the drought would be broken; but it does not seem to have occurred to those who suffered from the drought that they might bring it to an end by ducking the magician. Yet even if they had thought of this measure it is doubtful whether they could have put it into effect without coming into conflict with Horova's friends, who would certainly have stood by him.

[692 625] There is no judicial procedure among the Orokaiva, and no 'police force'. In so far as sorcery is concerned, by the way, these deficiencies are perhaps not altogether deplorable. The suspicion of sorcery, where it is backed up by ignorant legal authority, may go to extraordinary lengths of oppression. No Papuan people has reached that stage of legal development which would have made possible such condemnations as those of West Africa, by which some populations are said to have been almost decimated.[1] Even in medieval Europe it was simply the fear of magic which led to the incredible abuses of the witch-trials. In these more advanced societies the belief in sorcery broke out in a new direction, and found another means of doing evil by assailing the imputed and frequently innocent sorcerers.

We may leave out of consideration the measures which the Government finds it necessary to adopt against magic, viz. those of conviction and punishment. While they serve their purpose in keeping the practice of magic in check, they cannot, I imagine, stamp out the belief in magic, and its really harmful corollary the fear of magic.

[1] Vide Sir H. H. Johnston, *George Grenfell*, p. 663.